Dr. *Chauncy's*

REMARKS

On certain PASSAGES in

The Biſhop of LANDAFF's

SOCIETY-SERMON.

1767

BRITISH MUSEUM

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A

LETTER

To a FRIEND,

CONTAINING,

REMARKS on certain PASSAGES in a

SERMON

Preached, by the Right Reverend Father in GOD, *John Lord Biſhop of Landaff*, before the Incorporated Society for the Propagation of the Goſpel in Foreign Parts, at their Anniverſary Meeting in the Pariſh Church of St. *Mary-Le-Bow*, *February* 20. 1767. In which the higheſt Reproach is undeſervedly caſt upon the AMERICAN COLONIES.

By CHARLES CHAUNCY, D. D.
Paſtor of the firſt Church of Chriſt in *Boſton*.

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BRITISH MUSEUM

SIR,

THIS waits upon you with my thanks for ſending me the Lord Biſhop of Landaff's ſermon, preached laſt February before the Society for the propagation of the Goſpel in foreign parts; though I am ſorry it was accompanied with your deſire, after I had carefully read it, to give you my thoughts concerning thoſe paſſages in it which relate to the American Colonies. You could not have ſelected a perſon better fitted to anſwer your deſign, ſo far as a warm affection for this as well as the Mother-Country, and a ſtrong attachment to the intereſt and honor of both, may be eſteemed requiſite qualifications; but you might, in regard of leiſure and abilities, with much more propriety, have enjoined this ſervice on ſome others of your acquaintance: However, my obligations to you are ſuch, that I could not excuſe my ſelf from attempting that, which, I join with you in thinking, juſtice to the Colonies requires ſhould be done upon this occaſion.

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Had the character you mention, as given the Britiſh Colonies, been contained in a diſcourſe delivered by a common Clergy-man, before a common audience, it would, I believe, have given you no uneaſineſs ; as you would not have been apprehenſive of any harm from it : But, as it is exhibited in a ſermon, preached before the incorporated Society for the propagation of the Goſpel in foreign parts, many of whom are high in rank, and ſuſtain the greateſt character, no wonder your concern was moved ; eſpecially, as this reſpectable body of men have virtually made themſelves patrons of the ſermon. So we are authoriſed to think from their voting the preacher thanks for it, and deſiring him to deliver to them a copy of it for the preſs ; unleſs it may be ſaid, this was only a matter of form and ceremony ; to ſuppoſe which would reflect diſhonor on its dignified author. We, in this part of the world, muſt be ſhamefully impious and immoral, to deſerve what is here ſaid of us ; or, if we do not, very unhappy to be publickly placed in ſo injurious a point of light. Whether we are the one, or the other, I ſhall now examine.

His Lordſhip ſays, Pag. 6. " Since the diſcovery of the new world, the ſame proviſion hath not been made of miniſters, neceſſary to the ſupport of Chriſtianity among thoſe who removed thither ; eſpecially in the Britiſh Colonies". If

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the complaint here made, ſo far as the Colonies without diſcrimination are concerned in it, lies in this, that they have not provided themſelves with miniſters *epiſcopally ordained*, they readily own the fact. But, ſurely, his Lordſhip does not think, that ſuch miniſters are *ſo neceſſary* that Chriſtianity cannot be ſupported without them. This doctrine was taught, and believed, in former times, when bigotry and oppreſſion were the characteriſtic of ſome that were placed in high offices both in church and ſtate; but, in the preſent day of enlarged knowledge and freedom of inquiry, it is hoped there is no Arch-Biſhop, or Biſhop in England, of ſuch contracted principles. Certainly, his Lordſhip is more catholic in his ſentiments: Otherwiſe He might have been more extenſive in his complaint, by taking in Scotland, Holland, and many of the reformed proteſtant churches in Europe; for they, as truly as the Britiſh Colonies in America, are not provided with miniſters "neceſſary to the ſupport of Chriſtianity" among them, if Epiſcopal ones only are ſufficient for the purpoſe. It is therefore probable, the meaning of the charge againſt the Colonies is, that they had provided themſelves with no miniſters at all, or had been ſo ſcanty in their proviſion, that Chriſtianity, on this account, muſt ſink and die, having no better a ſupport. But this, affirmed of the Colonies without diſtinction, or limitation, is ſo contrary to the truth

truth of fact, and might have ſo eaſily been known to be ſo, that I cannot but wonder at his Lordſhip's charge. It can, with honor to him, be in no way accounted for but by ſuppoſing, that he was ſome how or other ſtrangely miſinformed. Bleſſed be God, we in New-England, now have, and all along from the firſt ſettlement of the Country have had, a full proviſion of Goſpel-miniſters. * Had they been conſecrated after the mode of the eſtabliſhed Church at home, and his Lordſhip had known their number and juſt character, he would, I doubt not, have reverſed what he has here ſaid, and have ſpoken largely in commendation of, at leaſt, theſe parts of the American world.

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* Within the limits of New-England, there are now, at the loweſt computation, not leſs than five hundred and fifty miniſters, ſome Preſbyterian, moſtly Congregational, who have been regularly ſeparated to the paſtoral charge of as many chriſtian ſocieties; having been firſt educated, and graduated, at one or other of our colleges. They may be juſtly farther characteriſed as men of a good moral converſation. For ſo ſacred a regard is paid here to the apoſtle Paul's directions to Timothy and Tius, that a miniſter is ſurely diſmiſſed from his office, if it appears, that he is not "blameleſs as a ſteward of God, ſober, holy, juſt and temperate in all things." It has been ſaid by ſtrangers who have come among us, and by ſome Church-Clergymen too, that the work of the miniſtry is not more faithfully and diligently performed in any part of the chriſtian world.

The ſermon goes on, pag. ibid. " A ſcandalous neglect, (this of not making a proviſion of miniſters) which hath brought great and deſerved reproach both on the adventurers, and on the goverment whence they went; and under whoſe protection and power they ſtill remained in their new habitations". How far the government at home have brought upon themſelves " deſerved reproach" for this " ſcandalous neglect", I preſume not to ſay; but this I will venture to ſay, that they were as deficient in " protecting" the adventurers, as in " providing miniſters" for them. It is well known here, if not in England, that it was from themſelves, without any aſſiſtance from the government whence they came, that they founded and ſettled this new world, amidſt a thouſand hardſhips, and in oppoſition to the furious malice of the Indian ſavages, with whom they were at war, at one time and another, at a vaſt expence of blood and treaſure, as long as they lived; and their poſterity after them were many years expoſed to like difficulties and dangers, and went chearfully through them without help afforded to them from the native home of their fathers.

His Lordſhip proceeds, pag. ibid. " To the " adventurers, what reproach could be caſt, hea- " vier than they deſerved? Who, with their " native ſoil, abandoned their native manners and

" religion ; and e'er long were found in many " parts living without remembrance or knowledge " of God, without any Divine worſhip, in diſſolute " wickedneſs, and the moſt brutal profligacy of " manners. Inſtead of civiliſing and converting " barbarous infidels, as they undertook to do, " they became themſelves infidels and barbari- " ans. And is it not ſome aggravation of their " ſhame, that this their neglect of religion was " contrary to the pretences and conditions under " which they obtained Royal grants, and public " authority to their adventures ? The pretences " and conditions were, that their deſign was, and " that they ſhould endeavour, the enlargement " of Commerce, and the propagation of chriſti- " an faith. The former they executed with " ſincerity and zeal ; and in the latter moſt no- " toriouſly failed". A ſtranger to the hiſtory of theſe adventurers would be obviouſly and unavoidably led, from the deſcription in this paragraph, to conceive of them, " in many parts" at leaſt, as impious, profligate and diſſolutely wicked to the higheſt degree of guilt. A blacker character could not have been given of them.

But, in " what parts" were the adventurers thus loſt to all ſenſe of God and religion ? His Lordſhip has not told us in direct terms ; but he has ſo clearly and fully pointed out the ad-

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venturers he had in view, by certain deſcriptive marks, that we can be at no loſs to know his meaning in the limiting words, " many parts." Such are theſe that follow, " their not civiliſing and converting the barbarous infidels, as they UNDERTOOK TO DO" ; their neglect of this inſtance of religion " in contrariety to the PRETENCES and CONDITIONS under which they obtained ROYAL GRANTS" ; and, finally, theſe pretences and conditions declaring, that " their DESIGN WAS, and that THEY WOULD ENDEAVOUR, THE PROPAGATION OF THE CHRISTIAN FAITH". There were no adventurers to America, who undertook to eonvert the native-barbarians, and to whom Royal grants were made upon this condition, unleſs it were thoſe who came into New-England. Theſe therefore muſt be the adventurers his Lordſhip had more eſpecially in his eye.

And of theſe he declares, " that, with their native ſoil, they abandoned their native manners and religion". His Lordſhip could not affirm this from perſonal knowledge, as theſe adventurers were all dead long before he came into being. And it is difficult to ſay whence he could collect ſo aſtoniſhing an account. It is not contained in any hiſtory that was ever wrote, either of them, or of the ſettlement of the Country by them. No Miſſionary from the Society, it is candidly believed, could be ſo baſely wicked, as

to tranſmit it home, it is ſo ſlanderous and falſe; Nor can it eaſily be conceived how his Lordſhip could come by it, unleſs from ſome one, or more, who, being diſaffected to the Colonies, and maliciouſly ſet againſt them, took an unbounded liberty in ſpeaking evil of them, even from their firſt beginnings. Theſe adventurers have ſometimes been blamed for having too much religion; but never before, within my knowledge, for having none, or for having loſt what they had in their "native" land.

It is acknowledged, if their "native religion" lay in a blind ſubmiſſion to Church-power, arbitrarily exerciſed, they did "abandon" it; and their virtue hereby diſcovered will be ſpoken of to their honor, throughout all generations, by thoſe acquainted with it, who really believe, in its juſt latitude, this undoubted Goſpel-truth, namely, that Jeſus Chriſt only is ſupreme Head and Lord of the chriſtian Church.

But if by "abandoning their native religion" is meant, their renouncing the doctrines of Chriſtianity as held forth in the thirty nine articles of the Church of England, the reverſe of what is here ſaid is the truth. Theſe indeed are the doctrines that were handed down from them to their children and children's children; inſomuch that they are to this day the ſtandard of orthodoxy; and there are comparatively few but are

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orthodox in this ſenſe, unleſs among thoſe who profeſs themſelves members of the Epiſcopal Churches. Or if by " abandoning their native religion" the thing intended is, " that e'er long they were found without remembrance, or knowledge of God, or any divine worſhip", as the charge againſt them goes on in the next words; it muſt be plainly ſaid, it is altogether groundleſs. There is no fact relative to the Country more certain, than that theſe adventurers ſo far " remembred and knew God", as to make it one of their firſt cares to provide for the carrying on, maintaining and upholding the worſhip of him, which they did wherever they extended their ſettlements; and their poſterity have conſtantly took the like care all along to the preſent day. There is therefore no ſenſe in which the above repreſentation can comport with truth but this, that God cannot be worſhipped, at leaſt ſo as that it may be proper to ſay he is, unleſs the worſhip be carried on according to the manner of the eſtabliſhed Engliſh Church. Some of the Society's Miſſionaries, I have reaſon to believe, are much inclined to think thus; but I would not ſuſpect ſuch a thing of his Lordſhip. What he has here ſaid I would rather attribute to miſinformation.

It ſeems to be allowed, that theſe adventurers had " native manners"; otherwiſe they could not, upon leaving their " native ſoil, " abandon them",

them". But, they muſt have abandoned them to an enormous height of guilt, to juſtifie their being charged " with diſſolute wickedneſs, and the moſt brutal profligacy of mann rs". Theſe words are ſo groſly reproachful, that I could ſcarce believe my own eyes, when I ſaw them in his Lordſhip's ſermon. He muſt certainly, however inſenſible of it, have correſponded, by word, or writing, with ſome vile Calumniator.

It would be injuſtice to the firſt fathers of New-England, if I did not ſay upon this occaſion, that ſome of them were exceeded by few, in point of natural, or acquired accompliſhments; and by far the greater part of them were eminently holy men; pious toward God, jealous of the honor of Chriſt as ſole head of the Church, ſober, juſt, kind, meek, patient, diſengaged in their affection to things on the earth, and intirely reſigned to the alwiſe righteous Governor of the univerſe. And of this they exhibited the ſtrongeſt evidence by their truly chriſtian deportment under far greater tryals than good men are ordinarily called to. They forſook every thing near and dear to them in their native land, from a regard to him who is " King in Sion". And when they removed to the then American wilds, and found themſelves ſeparated from their friends by a wide Ocean, without the conveniences, and often in want even of the neceſſaries of life, ſurrounded with difficulties, and expoſed to all manner

manner of hardſhips and dangers, what could tempt them to continue here, if they had been thoſe " infidels, barbarians, diſſolutely wicked and brutal profligates", they are repreſented by his Lordſhip to have been ? What, in this caſe, could have prevented their return to their friends, and the comforts of their native home ? As they are ſuppoſed to have loſt all conſcience towards God, if they ever had any, Church impoſitions could have been no obſtacle in their way. They might, in ſhort, with infinitely more reaſon, have been ſpoken of as fools, or mad-men, than irreligious profligates. It may, I believe, be ſaid with ſtrict truth, there are none, now in England, of any denomination, in high or low office, or none at all, who are under circumſtances that put it in their power to give ſuch indubitable proof of their being truly upright good men. And I wiſh they may never ſee the time when they will have opportunity, by ſimilar tryals, to give as good evidence of their integrity. The Miſſionaries from the Society at home may be eſteemed there men of uncommon attainments in Chriſtian piety, diſcovered in their zeal to promote the cauſe of Chriſt ; but they never yet exhibited, and, in all probability, will never be able to exhibit, like ample proof that this is their real character. No Miſſionary was ever ſent hither, till the Country, through a vaſt extent, was ſubdued, cultivated and ſettled, ſo

as to render living here comfortable and pleaſant. And as they are moſtly fixed in populous towns, in which they may eaſily be furniſhed with conveniences, and are expoſed to no hardſhips or hazards but what are common to mankind in general; they can have opportunity to give no other than common evidence of the goodneſs of their character; and while they give this, we will own ourſelves ſatisfied with it, though others ſhould not be ſatisfied with that which is much ſtronger, in regard of much more important men.

I ſhall only add here, The adventurers to this then inhoſpitable land, muſt have the honor of being owned the original ſettlers of a Country, which, in time, if not prevented by oppreſſive meaſures, will probably enlarge the Britiſh Empire in extent, grandeur, riches and power, far beyond what has ever yet been known in the world. It is pity, after ſuch a long courſe of labors, hardſhips, dangers and ſufferings, as they heroicly went through, to prepare the way to what the Country now is, and may be in after times; I ſay, it is pity their aſhes ſhould be raked into, and their memory treated with reproach, greater than which was never deſerved by any of the ſons of Adam, in any part of the earth. They are gone to receive the reward of their fidelity to their Savior and Lord; and their reward, it

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may be, will be inhanced by means of the undeſerved obloquies that have been caſt upon them in this ſermon.

As to the charge, in the next words, that, "inſtead of civiliſing and converting barbarous infidels, as they undertook to do, they became themſelves infidels and barbarians"; and that it was "ſome aggravation of their ſhame, that this their neglect of religion was contrary to the pretences and conditions, under which they obtained Royal grants, and public authority to their adventures": As to this charge, I ſay, it would, I believe, if faſtened upon any other body of men, profeſſing godlineſs, be eſteemed highly unchriſtian. Had a hint only of this nature been ſuggeſted, relative to the Society in whoſe audience this cenſure was delivered, this, and much worſe, would have been ſaid of it, and deſervedly too. And yet, that Society have, without all doubt, been as deficient in their endeavours to propagate the Goſpel in theſe "foreign parts", where it was moſt needed, and in contrariety to the deſign of their incorporation too, as was ever true of theſe adventurers. * For, by far

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* What has been done by theſe adventurers may be ſeen in the general account that is given of their labors in ſome following notes. And if the facts there related ſhould be ſet in contraſt with the abſtracts of the Society, relative to the Indians, it will

the greater part of their money has been expended, if we may judge by their own abſtracts, not in miſſions to convert the Indian-natives, not in miſſions to ſet up and maintain the

will appear at once, that, from the time of their incorporation to this day, they have done little, very little, in compariſon therewith. Their principal care has been to propagate the church of England; and this, not ſo much in thoſe places, where there was real need of Miſſionaries for the inſtruction of people in the knowledge of Chriſt, or to ſet up the worſhip of God among them, as where there was a fullneſs of means for ſuch inſtruction, and divine worſhip was already ſet up, and as generally and devoutly attended as in England it ſelf. Many thouſands of pounds ſterling have been thus expended, where there was no want of it for the propagation of the Goſpel, unleſs that means the propagation of the Epiſcopal mode of ſerving God. And what has been the effect of this vaſt expence? If we look over the Society's abſtracts, we ſhall find one account from their Miſſionaries is, "We have baptiſed ſo many within ſuch a time; ſo many adult, and ſo many children, white or black": Every one of which might as well have been baptiſed without a ſhilling of this expence, if it might have been done by miniſters not *epiſcopally* qualified for this work. Another account amounts to this, "There is the proſpect of a Church in this and the other place; we have been invited to preach here and there; ſo many have profeſſed themſelves members of the Church, and more are inclined this way". But of whom are theſe declarations made? Not of thoſe, who were brought up in ignorance of the chriſtian religion; not of thoſe, who were deſtitute of the means of ſalvation; not of thoſe, who had not the opportunity, and did not in fact make uſe of it, to attend the public worſhip of God: No; but of perſons that

the worſhip of God, where he was ſcarce worſhipped at all ; but in miſſions to thoſe places in which the Goſpel was preached before, as truly and faithfully, as it has been ſince ; if it

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that have only changed, or were inclinable to change, one mode of religiouſly ſerving God for another ; and too often, there is reaſon to think, without having thorowly inquired into matters of this nature. Sometimes an account is given of the " good morals of the people of their charge". It might, I believe, with exact juſtice, be ſaid, theſe were as good before, as ſince, their going to Church. The plain truth is, had one half the money been ſpared, for other uſes, that has been expended upon New-England, thoſe places on the American Continent which need it much more, might have been better provided with the means of ſalvation : Without all controverſie, the *poor Indians* might have had more laborers ſent to them, both in the capacity of miniſters and ſchool-maſters ; and, it is probable, a large harveſt of ſouls would, by this time, have been gathered in for Chriſt from among them. It is generally thought here, if a leſs proportion of this money was employed for the ſupport of a party, and a far greater for carrying the Goſpel to the numerous aboriginal natives, who are totally ignorant of the true God, and of his ſon Jeſus Chriſt, it would be as honorary to the Society, and as " acceptable in the ſight of God our Savior, who will have all men to be ſaved, and to come to the knowledge of the truth".

I ſhall not think it unſeaſonable, or improper, to ſubjoin here, We are eſpecially grieved that the Society at home are not more zealous in their endeavours to propagate the Goſpel among the *Indian natives*, as an effectual bar, a few years ſince, was laid in the way of our exerting ourſelves to this purpoſe, at leaſt by the inſtrumentality of a *Corporation* among our ſelves. The ſtory is briefly this.

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be only ſuppoſed, that this can be done by miniſters, not officiating according to the order of the church of England. If one were to collect their ſentiments from their conduct, as repreſented in theſe abſtracts, it muſt be concluded, that, with them, the propagation of the Goſpel,

Upon the concluſion of the late war, a general ſpirit was raiſed in the people here to endeavour the enlargement of the Redeemer's kingdom, by ſending the Goſpel to the Tribes of Indians on our weſtern borders. They were deſirous this affair ſhould be put under the management of ſome among our ſelves of well-eſtabliſhed reputation for wiſdom, judgment and piety, and that they ſhould be *incorporated* by an act of the Government to this end. Two thouſand pounds ſterling were, in a few days, ſubſcribed, in Boſton only, upon this condition. An incorporating act was accordingly prepared, and paſſed by the whole Legiſlature of this Province, and ſent home for his Majeſty's approbation, without which it could not continue in force. But it ſoon met with a negative, by means whereof this whole money was loſt, and as much more we had good reaſon to expect would have been ſubſcribed, beſides the income of many hundred pounds ſterling that had been devoted to the ſervice of the Indians. It is hoped, the accounts we have had are not true, that the negative upon this act was principally owing to the influence of ſome of the moſt important members of the Society for the propagation of the Goſpel. We are content not to have the honor of employing our own money in endeavours to Goſpeliſe theſe Indians, if the Society will heartily and thorowly engage in it. We ſhall rejoice to find, by their abſtracts, that needful Miſſionaries are ſent to them; and far from throwing any obſtacles in their way, we will do all in our power to encourage and help them.

pel, and the eſtabliſhment of Epiſcopacy in the Britiſh Colonies, were convertible terms. But this in tranſitu.

Our complaint is, that the charge here brought againſt theſe adventurers has really no foundation for its ſupport. It is not pretended, that their endeavours to convert the natives were unmixed with human frailty. In common with other good men, in other virtuous undertakings, they had, no doubt, their failings; but not ſuch as may, with truth or juſtice, be called *notorious* ones. And it is really unkind, I may rather ſay cruelly hard, to repreſent them to the world, as "becoming themſelves infidels and barbarians", inſtead of uſing their endeavours to "convert babarous infidels". It is not eaſily conceivable, wherein they could have exerted themſelves with more zeal, or in more prudent ways, in endeavouring to enlarge the borders of Chriſt's kingdom in theſe "uttermoſt parts of the earth", by making the native barbarians the members of it. It was out of their power to ſupport Miſſionaries among theſe heathen; but, in other ways, they laid themſelves out, to the utmoſt of their power, as they had opportunity, for their inſtruction in the "knowledge of God, and Jeſus Chriſt, whom to know is life eternal". And by their labors, eſpecially as encouraged and aſſiſted by the London-Society, and more privately, they ſo far effected the converſion

of

of them, as that numbers were prepared and diſpoſed to make an open profeſſion of their faith in Jeſus Chriſt. The ſacred books of the old and new-teſtament were, in their day, by the ſkill and labor of the indefatigable ELIOT, * tranſlated into the Indian-language, and diſperſed among the natives for their inſtruction in things pertaining to the kingdom of

* He is to this day often ſpoken of in that honorable ſtyle, THE APOSTLE OF THE INDIANS. It was with great labor he made himſelf maſter of the *Indian language*; and, as ſoon as he was thus accompliſhed, he preached to them in their own tongue, and in many of their villages: And, by the bleſſing of God on his diligent endeavours, "many believed, and turned to the Lord". He ſoon had ſeveral companions, and afterwards ſucceſſors, who were faithful and zealous in inſtructing theſe ſavages in the Goſpel-method of ſalvation. Schools were erected among them, and ſuch books put into their hands, in their native language, as their edification called for. The conſequence was, that, in ſeveral villages, *Indians* met together every Lord's day for the worſhip of God through Jeſus Chriſt, and Churches of them were gathered, who "walked in the fear of the Lord", and the religious obſervation of all Goſpel-ordinances. To the BIBLE, our Eliot added a verſion of the Pſalms in *Indian Metre*, which it was their practice to ſing. This *Indian Bible* is the only one that was ever printed in this hemiſphere of the univerſe; as it is expreſſed in the atteſtation whence the above abſtract is taken, which I ſhall have occaſion to mention in the next note. I ſhall only add here, from Dr. Cotton Mather, in a ſermon printed 1698, that "there were then in this Province more than thirty Indian aſſemblies, and more than thirty hundred chriſtian Indians".

of God, and of Chriſt. And through his aſſiduous endeavours, with thoſe of the renowned MAYHEW's, * and other worthies, a conſiderable

* Mr. Thomas Mayhew, ſon of an excellent man of this name, began, in another part of the Province, the work of goſpeliſing the infidel-natives, ſo far back as 1642. And this good work has been carried on, by one and another of this name and family, from that day to this. In 1657, many hundred *Indian* men and women were added to the chriſtian Societies in this part of the Country, of ſuch as might be ſaid to be "holy in their converſation", and that did not need, for knowledge, to be taught "the firſt principles of the oracles of God"; beſides many hundreds of more ſuperficial profeſſors. In the year 1689, the *Indian* church under the care of Mr. John Mayhew, ſon of the above Thomas, conſiſted of an hundred communicants, walking according to the rule of the ſcriptures. This is an extract from the Rev. Mr. Thomas Prince's general account of the Engliſh miniſters, who preſided at Martha's Vineyard.

The Rev. Mr. Experience Mayhew, ſon of the before mentioned John, and father of the late memorable Dr. Mayhew, a Gentleman of ſuch ſuperior natural endowments, that he would, had he been favoured with common advantages, have been ranked among the firſt worthies of New-England; and who ſpent a life protracted ſeveral years beyond eighty, in the ſervice of the Indians, publiſhed, in the year 1727, an octato volume, entitled *Indian Converts*; in which he has given an account of the lives of thirty *Indian* miniſters, and about eighty *Indian* men, women, and young perſons, within the limits only of Martha's Vineyard, an Iſland in Maſſachuſett's-Province. And of theſe, as he was a Gentleman of eſtabliſhed reputation for both judgment and veracity, it may be charitably ſaid, they were all real converts to the faith of Chriſt;

and

able number of churches, under the divine bleſſing, were gathered, conſiſting of INDIAN members, many of whom gave proof of the reality of their converſion, by their walking in the faith and order of the Goſpel, ſo as to adorn the doctrine of him; whom they now called their only Savior and Lord. Some of theſe churches have continued in ſucceſſion even to this day, with Engliſh, or Indian Paſtors at their head. * The above repreſentation

and ſome of them in a diſtinguiſhing degree, clearly evidenced by their manner of life, which was ſuch as may make many Engliſh profeſſors bluſh, of whom it may be hoped, that they are chriſtians in truth, as well as name. In the *Atteſtation* to this account, ſigned by eleven Boſton miniſters, ſome of whom are now alive, it is ſaid, "That they "who may ignorantly and imperiouſly ſay, noth-"ing has been done, may be confuted; and that "they, who are deſirous to ſee ſomething that has "been done, may be entertained and gratified; "here is now exhibited a collection of examples, "wherein the glorious grace of our great Redeemer "has appeared to, and on, the INDIANS of New-"England. It muſt not be imagined, theſe are all "that could have been collected; for all theſe are "ſelected only from one Iſland".——It is ſaid farther, "the author of this hiſtory, Mr. Experience Mayhew, is a perſon of *inconteſtible veracity*:—We again ſay, *his truth may be relied on, his fidelity is irreproachable*".

* There are, at this day, within the Province of the Maſſachuſett's-Bay only, ſixteen miniſters, Engliſh and Indian, ſtatedly laboring, either as Paſtors of ſo many *Indian* churches, or as Preachers to aſſemblies of *Indians* that meet together for divine worſhip;

tation is ſo generally known here to contain the real truth, that it was greatly ſurpriſing to many, to ſee his Lordſhip ſo impoſed upon by ſuch as were either groſly ignorant of what had been done by theſe adventurers, or wicked enough, in oppoſition to their knowledge, to give him an account that was odiouſly falſe and injurious.

His Lordſhip proceeds, "the pretences and "conditions were, that their deſign was, and "that they ſhould endeavour, the enlarge-"ment of commerce, and the propagation of "chriſtian faith. The former they executed "with ſincerity and zeal; in the latter moſt "notoriouſly failed". He then adds in the immediately following paragraph, "Their "failure herein might well have been expect-"ed. Religion and traffic, their two profeſſed "objects, are but ill yoke-fellows, being apt to "draw quite different ways: And men who "with deſperate hardineſs invade unknown

 "difficulties

ſhip; nine Engliſh Lecturers, and ſeven ſtated School-maſters, beſides occaſional ones: All which are under the care of Commiſſioners here from the honorable Company for the propagation of the Goſpel in NEW-ENGLAND, and parts adjacant in AMERICA. The above account was handed to me from the records of theſe Commiſſioners. There are, at the ſettlement called Maſhpe, two hundred Indians, under the care of the Rev. Mr. Hawley, who know no God beſides the ever-living Jehovah, and ſtatedly pay worſhip to him through the one Mediator Jeſus Chriſt.

" difficulties and dangers in queſt of gain, " could not be ſuppoſed to be much concern- " ed about ſpiritual intereſts. Religion is but " an impediment in the way of avarice: Many " things thereby prohibited, are deemed allow- " able, and ſtick cloſe to traffic". Some of the adventurers to this part of the world might have the affair of commerce principally in their view; but, notwithſtanding their " ſincerity and zeal", they ſoon found their miſtake in woful diſappointment, and moſtly returned home. The ſettlers of this part of America were men of another turn. *Liberty to worſhip God agreably to the dictates of conſcience* was the *grand motive* to their removal hither; and the *enjoyment of this liberty* at ſo great a diſtance from *oppreſſive power* was their ſupport under heavier tryals than can eaſily be conceived of by thoſe who have never been in a wilderneſs-country. It might therefore be well expected of ſuch men, if of any in the world, that they ſhould not be guilty of " notorious failures"; as it is certain they were not. It is acknowledged, if " religion and traffic" had been their " two profeſſed objects", they would have been " but ill yoke-fellows", for the reaſons his Lordſhip aſſigns. And may it not be ſaid, for the like reaſons, with equal propriety and truth, that worldly dignity, riches and power, conjoined with a profeſſion and deſign to ad-

vance

vance the intereſt of " a kingdom that is not of this world", are as ill-matched companions. Good may be, has been, and, I truſt, is now done by thoſe, in whoſe view there was a regard to the honors and riches of this world, as well as the promotion of Chriſtianity ; and the ſame may be ſaid of others, in whoſe deſign the objects united were religion and traffic. *

* An illuſtrious inſtance we have of this in Mr. Thomas Mayhew, the firſt of this name in America. He came over as a merchant to the Maſſachuſetts, in the early times of that plantation, and, meeting with diſappointments in his buſineſs, he procured, in 1641, a Grant or Patent of Sir Ferdinando Gorges, the Earl of Sterling's agent, for Martha's Vineyard, Nantucket, & Eliſabeth Iſles, to make an Engliſh ſettlement. He was Governor as well as Patentee of theſe Iſlands. This led him, tho' now about 55 years of age, to learn ſo much of the language of the natives as was needful to underſtand and diſcourſe with them. And as he grew in this acquirement, he was greatly helpful to his ſon Thomas, now a preacher to them, in the pious work of making them Chriſtians. Upon the loſs of this his excellent and only ſon in 1657, though now in the 70th year of his age, an holy zeal for the glory of God, and a moſt compaſſionate charity for the ſouls of the periſhing Indians, kindle up in his breaſt. They raiſe him above all thoſe ceremonies, forms and diſtinctions that lay in the way, and which he accounted as nothing in competition with their eternal ſalvation ; and he thereupon reſolves, having no proſpect of a regular miniſter, to do his utmoſt to carry on the good work that had been begun among them, notwithſtanding all external difficulties and diſcouragements. He frequently viſited, converſed with, and inſtructed this poor people,

But theſe are caſes not very common ; as we ſhall ſoon ſee, if we only look into paſt hiſtory. By ſo doing it will perhaps be found, that the connection

people. He went once a week to ſome of their plantations. At ſo advanced an age, he ſet himſelf with unwearied diligence to perfect himſelf in their difficult language ; and, tho' a Governor, yet was not aſhamed to become a preacher among them. He ordinarily preached to ſome of their aſſemblies one day every week as long as he lived. And his heart was ſo exceedingly engaged in the ſervice, that he ſpared no pains, nor fatigues at ſo great an age therein ; ſometimes travelling on foot nigh twenty miles through the woods to preach and viſit, where there was no Engliſh houſe near to lodge at in his abſence from home. In a few years time, with the aſſiſtance of thoſe religious *Indians* who taught on the Lord'-day, he perſuaded the natives on the weſt-end of the Iſland to receive the Goſpel, who had many years been obſtinately reſolved againſt it ; ſo that now the Indians on the Iſles of Martha's Vineyard and Nantucket might juſtly bear the name of Chriſtian. The number of their adult, on both theſe Iſlands, was then about three thouſand. He went on laboriouſly in this noble work of promoting the ſalvation of the ſouls of theſe Indians to the 93d year of his age, when he died to the great lamentation both of the Engliſh and Indians.—When the incorporated Society at home ſhall ſee fit, in their pious zeal for the propagation of the Goſpel, to employ Miſſionaries, as they might eaſily do, among the *Indian heathen* ſettled all over this Continent, who ſhall exert themſelves with like reſolute diligence and fidelity, to " turn them from darkneſs to light", in oppoſition to all the difficulties and hardſhips they may be called to contend with, we will " highly eſteem them in love for their work's ſake" ; and, inſtead of treating their names with reproach, we will greatly " honor them in the Lord".

connection of honors, riches and power, with employments that are ſpiritual, has been as fruitful an occaſion of pride, haughtineſs, tampering with Princes, and adviſing and helping forward oppreſſive tyranny over conſcience, as the mixture of "traffic with religion" has ever been ofthoſe deceitful fraudulent acts the latter prohibits.

It follows in the next words, "Commerce in-
"deed has been the occaſion of communicating
"the knowledge of Chriſt from nation to na-
"tion; but perſons engaged therein have not
"been the communicators of it: Their buſi-
"neſs is of another ſort. But this has been
"done by other men, detached from worldly
"affairs, and zealous and ſkilful in divine
"knowledge; who, taking the advantage of
"the intercourſe opened by them with other
"views, have preached the goſpel where it was
"before unknown. In this way our Planters
"have excelled, having given double occaſion
"of propagating chriſtianity among the na-
"tive heathen of theſe regions, and among
"themſelves alſo, who ſoon became heathen".

By the firſt recited words in this paſſage, the idea obviouſly and intentionally conveyed to the world is, that our Planters, being engaged in the buſineſs of traffic, might be the occaſion of communicating the knowledge of

Chriſt

Chriſt to the barbarians here, but that they were not themſelves the communicators of it. This was done by others, no doubt, the worthy miſſionaries from the Society at home; who, being detached from worldly affairs, and zealous and ſkilful in divine knowledge, took occaſion, from the intercourſe that had been opened with thoſe to whom the Goſpel was unknown, to preach it to them. So that it ſhould ſeem, theſe Miſſionaries, not the Planters, were the only perſons who had any hand in propagating Chriſtianity in theſe parts of the world. A goodly account truly! Nothing could have been ſaid more honorary either of the Society, or their Miſſionaries; and the glory reflected on them ſhines the brighter, as it is contraſted with the higheſt reproach that could be caſt on the Planters. The good people in England, who are unacquainted with the tranſactions in this new world, may be led, from the above repreſentation, into exalted apprehenſions of the pious endeavours both of the Society & their Miſſionaries. It is indeed well adapted to open their hearts and hands in contributions to carry on what they have ſo hopefully begun. But the unhappineſs is, heaven and earth are not more diſtant from each other, than this account is from the truth of the caſe; as We, who live here, do certainly know: For which reaſon, to ſay nothing more harſh, we are really aſtoniſhed.

By

By the latter ones, a great myſtery is opened. It always appeared to us an unaccountable thing, that the Society for propagating the Goſpel in theſe foreign parts ſhould lay out ſuch vaſt ſums of their money in ſupporting Miſſionaries, eſpecially in places that were moſt populous, and had, as we imagined, the leaſt need of them; but the difficulty is now unravelled. We had given "DOUBLE OCCASION of propagating Chriſtianity"; that is, OCCASION "AMONG OUR SELVES WHO SOON BECAME HEATHEN"; as well as "among the native heathen of theſe regions". It is eaſily perceivable, from what is here ſaid, that not only his Lordſhip, but the incorporated Society before whom he preached, unleſs their vote of thanks was a meer compliment, look upon us as having made our ſelves "Heathen". And, if this is our juſt character, proper occaſion was offered for the "propagation of Chriſtianity" among us; and they have kindly pitied our wretched caſe, and ſent a vaſt ſupply of help to deliver us out of it. We are heartily ſorry ſo very reſpectable a body of men ſhould entertain ſuch a bad opinion of us. It can be owing to one or other of theſe two cauſes only. They either think, with ſome they have ſent to us, that we have *no true miniſters, no acceptable worſhip, no valid adminiſtration of ſacraments*, and, in a word, *no religion of any value*;

as our miniſters have not had *the hands of ſome Biſhop, in a lineal ſucceſſion from the Apoſtles, impoſed on them*, and our *religious ſervices are performed conformably to the dictates of our conſciences, and not that decent form which has been eſtabliſhed by the Government at home:* Or they have been led, by cruelly hard and notoriouſly falſe repreſentations of us, to imagine, that we are become like to the native barbarous heathen themſelves; ignorant of God and our obligations to him; without any ſenſe of religion, or practical regard to it; and given up to commit all uncleaneſs and wickedneſs with greedineſs. We would not think ſo reproachfully either of his Lordſhip, or the Society, as to attribute the ill opinion they have conceived of us to the firſt of theſe cauſes: Nor ſhall we be brought to it by any thing ſhort of their plain affirmation in the caſe. We cannot therefore but ſuppoſe, that the Colonies have been ſet before their view in an horribly abuſive light, by ſome ſecret back-biters and revilers, through bigotry, prejudice, malice, intereſt, or ſome other luſt of the fleſh or mind.

His Lordſhip, in the next paragraph, having reflected blame upon the Government in theſe times for the "defection" he had charged the Colonies with, and aggravated this blame by ſeveral weighty conſiderations, expreſſes himſelf,

himſelf, pag. 10. in theſe words, " Now this " great evil, irreligion, might at firſt have eaſi- " ly been prevented growing in our Colonies ; " but the ſame evil, having been ſuffered to " grow, hath been found ſo hard to expel, " that now, after more than 60 years diligent " endeavour, it is very far from being era- " dicated". If by irreligion, the great evil ſpoken of, is meant, the great impiety of ſerv- ing God, without doing it after the mode of the eſtabliſhed Church at home, it is acknow- ledged, its " growth was not prevented at firſt", if it might have been ; and it has been " ſuffer- ed to grow" ever ſince, without interruption, until about the time of the Revolution in Eng- land, and ſince then by the Society for the prepa- gation of the Goſpel in foreign parts. And it is hoped, by at leaſt twenty nine in thirty thro'- out New-England, that it will, inſtead of be- ing eradicated, go on to grow, even to the end of time, notwithſtanding all efforts that may be made to the contrary. If this be " irreli- gion", we are not aſhamed to glory in it, tho' we ſhould be accounted " fools for thus glory- ing" ; nor are there wanting thoſe here, who would eſteem it " better to die than that any man", or body of men, " ſhould make their glorying void" in this reſpect. But if by the " growth of irreligion" his Lordſhip would be underſtood to mean, the increaſe of irreverence towards God, expreſſed in an unbecoming

treatment of his name, perfections, and governing authority; unrighteouſneſs towards men, diſcovered in the various ways of fraudulent and oppreſſive dealing; and a diſregard to the great chriſtian law of ſobriety, made manifeſt by an indulgence to pride, luxury, extravagance, uncleaneſs, and thoſe other luſts which argue the want of due ſelf-government: I ſay, if this is what his Lordſhip means, by "the growth of irreligion", he had no need to have looked ſo far for it as theſe diſtant regions. Unleſs the land which gave our fore-fathers birth is greatly abuſed, both by its own inhabitants, and others who have been there, it does not come at all behind the Colonies in this kind of growth, even heightned in malignity: While yet, the whole body of *duly authoriſed* Clergymen, ſuperior and inferior, have, if they have done their duty, been diligently employing their time and pains, for more than 60 years many times told, to give check to it; and under the advantage too of that eſtabliſhed mode of performing divine ſervice, which, for a long time, was not in uſe here. And if the abounding growth of iniquity could not be prevented at home by the united force of ſo many regularly ordained miniſters, high and low, faithfully laboring to promote ſo good a deſign, and in conformity to the preſcribed order of the beſt religious eſtabliſhment in the world; why ſhould it be thought ſtrange, if there

there was the growth of like bad fruit in the Colonies, which could not have been ſo fully favoured with the enjoyment of theſe advantages?

What the true ſtate of the ſouthern Colonies is, * I leave to be deſcribed by thoſe who are

 better

* The preſent Arch-Biſhop of Canterbury, in his ſociety-ſermon, preached, in 1741, when he was Biſhop of Oxford, ſpeaking of more of the Britiſh Colonies than one, ſays, pag. 5. "There were ſcarce "any footſteps of Chriſtianity left, beyond the "meer name. No Teacher was known, no religious "aſſembly held; the Lord's-day diſtinguiſhed only "by more general diſſoluteneſs; the ſacrament of "baptiſm not adminiſtred for near twenty years to-"gether, nor that of the Lord's ſupper for near fix-"ty, among many thouſands of people, who did not "deny the obligation of theſe duties, but lived "notwithſtanding in a ſtupid neglect of them". The more ſouthern Colonies, it is ſuppoſed, are here held forth to view; as the deſcription cannot, with ſo much as the ſhadow of truth, be applied to any other. And according to this repreſentation of them, they were certainly fit objects of the Society's compaſſionate regards; eſpecially as they were incorporated principally with a deſign to extend their care to ſuch of the Plantations, whoſe ſtate was thus deplorably ſad. One would therefore naturally think that, in proportion to their ability, and the need of theſe places, they would have ſent Miſſionaries to perform the offices of religion among them. And yet, if we look over their abſtracts, we ſhall find, that their pious zeal has chiefly diſcovered itſelf in miſſions to other Colonies, where Teachers abound, the worſhip of God on Lord's-days is generally and religiouſly attended, and the ſacraments of baptiſm and the Lord's-ſupper are as duly adminiſtred

better acquainted with them than I can pretend to be. But, as to the more northern ones, thoſe particularly that are comprehended under

niſtred as in England itſelf; and this to the COMPARATIVE NEGLECT of the above deſcribed places, where there was ſcarce any ſenſe or appearance of Chriſtianity. What is here ſaid of the Society's conduct is as true a fact, as that their abſtracts relate the truth. It can, as I imagine, be accounted for upon no principle but this, that they think they ſhall better anſwer the great deſign of their incorporation by zealous endeavours to make converts from Preſbyterianiſm and Congregationaliſm to Epiſcopacy, than by propagating the goſpel in places that have no Teacher, no public worſhip of God, no ſacraments, nor any footſteps of Chriſtianity beyond the mere name. If this is really their principle, it is hoped they will not be averſe openly to avow it in words, as they virtually do in their practice.

Thoſe places are then ſpoken of, pag. ibid. where the ſtate of things was "a little better", but ſtill "lamentably bad". The more northern Colonies muſt be here intended. But why are they repreſented as in circumſtances lamentably bad? For no reaſon that we know of here that could move the compaſſion of the Society, but this, that EPISCOPACY had not got ſuch ſtrong footing here as they might deſire. And however "affecting repreſentations might be made" of our deplorable condition by "the inhabitants in theſe parts, by Governors, or principal perſons of note", to uſe the language of the ſermon, a becoming regard to their honor as men of truth, obliges us to ſay, that their repreſentations muſt reſpect our ſtate chiefly in this point of view, viz. the non-pervalence of the Church among us. This, I know, is, in the judgment of ſome, the moſt deplorable ſtate a people can be in, however highly favored they may be with the means of grace, under another mode of adminiſtration, though more agreeable to the purity and ſimplicity of the goſpel.

der the name of New-England, it is acknowledged, they have too far departed from the ſimplicity, piety, and ſtrict virtue of their fathers. There may be ſome infidels within theſe limits; but their number, I believe, is very ſmall. Thoſe that are ſo came to us from abroad, or were corrupted by books wrote at home, and imported from thence. There are alſo to be found, in theſe parts, men of no conſcience, diſſolute in their manners, and accuſtomed to do evil; ordering their converſation by fleſhly wiſdom, not by the grace of God. But this notwithſtanding, I will be bold to ſay, true Chriſtianity is not *more generally* better practiſed in any part of the world. There is not a town, or village, within theſe largely extended Colonies, (Rhode-Iſland Colony excepted) unleſs ſo lately ſettled as not to have had time for it, but is furniſhed with a houſe for the worſhip of God, and a miniſter ſet apart for the adminiſtration of Goſpel-ordinances in it; and, at theſe houſes, there is every Lord's-day, and at other times alſo, a general reſort of the people to attend on the public ſervices of religion. I ſhould not wrong the truth, ſhould I ſay, that neither the Lord's-day, or his worſhip on that day, are more univerſally and devoutly regarded by any people on the earth. And as to the moral and chriſtian virtues of faith in the being, perfections, revelations, and government of God, love to him,

him, an holy fear of him, truſt in his all-ſufficiency, and ſubjection to his will, however made known, whether in his word, or providential conduct, they are as *generally* poſſeſſed here, and thrown out into exerciſe upon proper occaſions, as in any part of the known world. And it would be a wrong to theſe Colonies, ſhould a contrary repreſentation be given of their character.

I ſhall add here, whatever growth of vice there may be in theſe parts, it is as viſible in the cures of the Miſſionaries from the Society, as where they are neither employed, or deſired. And from hence it may be juſtly concluded, as theſe Miſſionaries, through the pious care of the Society, are as numerous here as any where on the American Continent, that this growth, in whatever degree it may prevail, is not owing to the want of *validly ordained miniſters*, or *any ſpecial mode of performing divine worſhip*; but to other cauſes. What theſe are, it would be eaſy, were it needful, to point out. They have operated, it may be, more powerfully in corrupting the nation at home, than its dependant Colonies. Whenever they are removed, religion, in unſtained glory, will more univerſally take place both there and here; but not till then.

His Lordſhip ſpeaks, a few pages onwards, of ſeveral things that obſtruct the Society's endeavours

deavours to eradicate irreligion, the inveterate evil, ſo widely diffuſed over this vaſt tract of Country.

One is, to uſe his own words, pag. 19. "The "want of Seminaries in theſe parts, for the edu- "cation of perſons to ſerve in the miniſtry of "the Goſpel: A great diſadvantage; ſo great, "that there is reaſon to apprehend, it may one "day undo all that the Society have been for "many years laboring to do". Had his Lord-ſhip thought it worth while to have more fully informed himſelf of the ſtate of things in this part of the world, he would have found no rea-ſon for complaint upon this head. Seminaries for the education of perſons to ſerve in the mi-niſtry, or any other calling that would make a learned education proper, are, it may be, rather too numerous in the Colonies. They are more multiplied here, in proportion, than in Eng-land; though there may be no compariſon be-tween their endowments. We have no leſs than ſix public Seminaries in North-America. Two of them, one at Virginia, the other at New-York, areEpiſcopal colleges; and a third, that at Philadelphia, has an Epiſcopal Clergy-man at its head. The other three are open to the ſons of Church-men, in common with the ſons of others; and they are admitted with the ſame freedom, and, I may add, without any previouſly required oaths, or ſubſcriptions.

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The moſt reſpectable of theſe Colleges for long ſtanding, & endowments, is that at Cambridge in the Maſſachuſetts-Province.* There is ſcarce

* This was the firſt College in the American world. So far back as 1636, the Maſſachuſetts General Aſſembly gave £400 towards it's riſe. In the next following year but one, the memorable *John Harvard* left, by his laſt will, one half of his eſtate to carry on the ſame good deſign. And this year, 1638, gives date to the foundation of this College. It has ever ſince been known by the name of HARVARD COLLEGE. It was erected principally for the Education of our ſons to ſerve in the work of the Miniſtry, that, as Churches were multiplied, there might be no want of ſutably qualified perſons to take the paſtoral care of them. And from hence only they were ſupplied much the greater part of a century; and with more than a few of ſuch as made a ſhining figure in their day. Moſt of the beſt character in the Country for acquired accompliſhments, who have ſerved either in Church or State, were educated here, at leaſt until other Colleges were erected. It may be ſaid of this, without reflection, that, in conſequence of donations, in former days and more lately, from our own people, and from abroad, it is the beſt endowed of any College on the American Continent, though it may be below all compariſon with the Colleges in Europe. That excellently good and catholic Gentleman, Mr. THOMAS HOLLIS of London, ought always to be mentioned with honor as one of its greateſt benefactors. His liberal hand, beſides kindly benefiting the College other ways, was ſtretched out to eſtabliſh two profeſſors in it; the firſt, in 1722, for inſtruction in Divinity; the other, in 1727, to teach the Mathematicks and Philoſophy: Both which eſtabliſhments have been greatly conducive to the good education of the Students here. His worthy Nephew, and Heir, of the ſame name, and the like benevolent

ſcarce a Church-man, in this Province, of any figure, but has had one or more of his ſons educated here; and it is from hence, that the Society at home have had, perhaps, the moſt of thoſe they have employed in the New-England Colonies, which have been the greateſt ſharers in their pious care to propagate the Goſpel. It may be farther ſaid to the honor of this College, and in proof of their being actuated, not by a ſpirit of bigotry, but the noble ſpirit of true chriſtian liberty, that, far from obliging their youths of Church-principles to join in public worſhip, where it is carried on after the Con-

 gregational

benevolent Spirit, has, for many years, made this College the ſpecial object of his generous bounty; and it ſtill keeps flowing in upon it, as from a never-failing fountain. No one can enter the College-Library-Chamber, but he will have full in his eye a large collection of very valuable and curiouſly choſen books, and be told in golden characters that they are his gift. I would yet ſay here, as this College has ſhewn ſo much candor and catholiciſm in its ſentiments and conduct towards the Church of England; and as it has been ſo helpful to the Society at home in ſupplying them with moſt of their Miſſionaries for the northern Colonies, it would have been but a decent compliment, if it had been accounted worthy of ſome ſmall part of the large ſum lately collected throughout England for the benefit of Seminaries in theſe parts of the world. Such as were of Church-principles might have been educated for the *Indian-ſervice* with as much freedom here as elſewhere; and, probably, as many might have gone from hence upon the noble deſign of carrying the Goſpel to the barbarous natives.

gregational mode, they have excuſed them from it by a ſtanding law made on purpoſe: Only, by the ſame law, they are laid under obligations not to neglect divine ſervice performed in the Epiſcopal Church near the College; and in caſe of abſence, without ſufficient reaſon, they are ſubjected to the ſame fine the other youths are, if they groundleſly abſent themſelves from the place where God is worſhipped in our way. I ſhall only add here, all the churches of every other denomination receive conſtantly a full ſupply for the miniſtry from this and the other Seminaries; and ſo might the church of England, if they pleaſed. There is no obſtacle in the way, unleſs from themſelves. If therefore it has happened, that "ſeveral Churches have ſtood vacant, becauſe none could be found to officiate in them", and that the "ſame want hath been an hinderance to the proper work of the Society, and muſt needs prove an effectual bar to any farther conſiderable progreſs in it", as his Lordſhip ſpeaks, pag. 20. it muſt be aſcribed, not to the "want of Seminaries" here, of which there are enough already; but to ſome other cauſe. The Church-intereſt can be in no danger from this quarter.

Another diſadvantage, attending the propagation of the Goſpel in theſe foreign parts, his Lordſhip takes notice of, pag. 21. in the following

lowing words, " What encouragement have " the inhabitants of theſe regions to qualify " themſelves for holy orders, while, to obtain " them, they lie under the neceſſity of croſſing " an immenſe Ocean, with much inconveni- " ence, danger and expence ; which thoſe " who come hither on that errand can but ill " bear. And if they have the fortune to arrive " ſafe, being here without friends, and with- " out acquaintance, they have the ſad buſineſs " to undergo, of preſenting themſelves un- " known to perſons unknown, without any re- " commendation or introduction, except cer- " tain papers in their pocket. Are there not " circumſtances in this caſe, ſufficient to deter " every ordinary courage, and to dampt the " moſt adventurous ſpirit".

It is acknowledged, it would be a great diſcouragement to the ſons of the Church from qualifying themſelves for holy orders, and I may ſay to others alſo educated in the principles of the Country from taking them, if, in order to obtain them, they muſt croſs a wide ocean at THEIR OWN EXPENCE. But this, I preſume, is rarely, if ever the caſe. They are, as we ſuppoſe upon good information, freed from this diſcouragement by being well provided for, if not by the Society in part at leaſt, by thoſe who expect the benefit of their labors. As for my ſelf, was I a candidate for holy or-

ders, I ſhould eſteem it a happy circumſtance in the caſe, to have ſo fair an opportunity to viſit the land of our fore-father's nativity. And I believe there are few but are encouraged by this very thing that is repreſented as a matter of ſo great diſcouragement. Their "being there without friends, and without acquaintance", is a difficulty made by imagination only. As they go from hence upon the nobly profeſſed deſign of taking holy orders, that they may be validly commiſſioned to propagate the Goſpel, it is impoſſible they ſhould long want "friends or acquaintance", if it were only among the members of the Society, they are ſo numerous, and, at the ſame time, ſo earneſtly engaged in promoting this pious deſign. It is true, the "buſineſs of preſenting themſelves unknown to thoſe unknown friends would be ſad", if they had no "recommendation except certain papers in their pocket". It is fit they ſhould have theſe papers in readineſs to be ſeen. Their moral qualifications can be known, at ſuch a diſtance, only in this way. But it is as proper they ſhould have knowledge in their heads, as papers in their pockets. And it is hoped, the Society ſend no Miſſionaries but ſuch as are able to recommend themſelves in the former, as well as the latter of theſe ways.

His Lordſhip now comes to the laſt and greateſt inconvenience, "the want of Biſhops

in our Colonies". " This", ſays he, pag. 22. " Beſides other diſadvantages attending it, " appears, in particular, to be the fundamental " cauſe of the want of native Miniſters. The one " removed; the other, it ſeems, would ceaſe of " courſe. For can it be imagined, could or- " ders be had on the ſame terms there as elſe- " where, that a number of the natives ſuffici- " ent for the ſervice of the Church, would " not offer themſelves in thoſe, as they do, in " all other parts of Chriſtendom".

The want of " native miniſters", if this is really the caſe, is not, I believe, owing to any of the cauſes his Lordſhip has mentioned, not excepting that of there being " no Biſhops in the Colonies". If I may ſpeak here with the ſame freedom that I think, I would ſay, there is, in one reſpect, an obvious difference between our people, and thoſe who profeſs themſelves Church-men. The former generally ſend their ſons to one or other of our Colleges with a view to their being educated for the miniſtry; this is rarely done by the latter. Should any aſk the reaſon of this;—it muſt be plainly ſaid, our Churches are numerous for a new Country, many of them large, and well capable of providing for their miniſters; and, by a ſwift increaſe of inhabitants and new-ſettlements, they are daily growing both in number and ability to ſupport their Clergy. There is herefrom

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the proſpect of a tolerable proviſion for our ſons, if educated to ſerve in the miniſtry. Whereas, there are very fewEpiſcopal churches that "ſtand upon their own legs";—and by far the greater part of the other are ſmall in number, weak in ability, and inſufficient to maintain their own miniſtry, unleſs aſſiſted by the Society at home. It is this that diſcourages the Church-people from bringing up their ſons for Clergymen. They chuſe rather to provide for them ſome other way. And as to proſelytes from us, the temptation ordinarily is ſo ſmall, that few are overcome by it until they have found there was little or no proſpect of their being employed to greater advantage. No one need now be at a loſs to aſſign the true cauſe of the " want of native miniſters".

But if Biſhops ſhould be ſent to theColonies, the people would generally turnChurch-men;--the Eccleſiaſtical ſtate of things would ſoon be inverted;—Epiſcoparians would quickly exceed the other denominations of Chriſtians, as much as they now exceed them.

This, without all doubt, is the grand point aimed at; and there may be ſome, both at home and here, who really think all this would ſpeedily come into event. But thoſe who are beſt acquainted with the genius, temper and principles of the Coloniſts, at leaſt in thoſe parts where they are moſt numerous, have not the leaſt

leaſt motion of fear excited in them from the proſpect of any ſuch effect of the miſſion of Biſhops. They are rather concerned, leaſt it ſhould be the occaſion of hurtful conſequences both to them and us. Such conſequences would certainly be the effect, if theſe Biſhops ſhould make uſe of their SUPERIORITY, as moſt probably they would, ſooner or later, to influence our great men here, and much greater ones at home, to project, and endeavour to carry into execution, meaſures to force the growth of the Church. It may be relied on, our people would not be eaſy, if reſtained in the exerciſe of that "liberty wherewith Chriſt has made them free"; yea, they would hazard every thing dear to them, their eſtates, their very lives, rather than ſuffer their necks to be put under that yoke of bondage, which was ſo ſadly galling to their fathers, and occaſioned their retreat into this diſtant land, that they might enjoy the freedom of men and chriſtians.

His Lordſhip ſpeaks, pag. ibid. of the want of Biſhops, as the "more heavily lamentable", becauſe "all ſects of Proteſtant chriſtians at home, and all ſave one (meaning the Church of England) throughout the Colonies, have the full enjoyment of their religion".

A ſtranger to the Colonies would be apt to think, from this cauſe of lamentation, that the Epiſcopal

Epiſcopal Churches here, inſtead of enjoying the liberty that is common to the other denominations of chriſtians, were in a ſtate of religious oppreſſion: Whereas the real truth is, not the leaſt reſtraint is laid upon their chriſtian liberty. They worſhip God when, where, and how they pleaſe, without hindrance or moleſtation: Yea, they are diſtinguiſhed from all other denominations in this reſpect, that they are the only objects of the pious charitable help of the richeſt Society in all England incorporated upon a religious deſign. And they are beſides, within the Maſſachuſetts Province, [how it is in the other Colonies I know not] favoured by a ſtanding law that excuſes them from paying towards the ſupport of any miniſters but their own.

But they have "no Biſhops". Very true; and they have no juſt reaſon for complaint upon this head. For, let it be conſidered,

Throughout an extent of territory more than 500 miles in length, comprehending ſeven Provinces, the four New-England ones, and thoſe of New-York, the Jerſies, and Penſylvania; I ſay, throughout theſe largely extended Provinces, ſo well inhabited that they contain more than a million of ſouls, there are not, by the beſt information I can get, more than eight or nine Epiſcopal churches that ſupport themſelves. All the reſt, to the amount of about ſixty, more or leſs, chiefly made up of converts from the other denomina-

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tions of Chriſtians, are ſo far upheld in their exiſtence by the Society at home, at the expence of not leſs than ſome thouſands ſterling per annum, that, ſhould this be withdrawn, they would ſoon ſink away for want of needed aſſiſtance. Inſtead now of being contented with the receipt of ſo much pious charity, they think it hard, and complain of it as a moſt lamentable thing, that as many thouſands ſterling more are not annually laid out for the maintainance of Biſhops among them. Is this reaſonable? Would Church-men themſelves think it ſo in regard of other denominations of chriſtians beſides themſelves? Should any of theſe denominations, in like circumſtances, make the like complaints, inſiſting that they were not ſuffered "fully to enjoy their religion", none, it may be, would treat their complaints with more contempt, than thoſe who are themſelves ſo loud in making them. And yet, I know not, in regard of real merit, but other denominations would have as good a right to complain, as thoſe who profeſs themſelves members of the Church of England. For they are the deſcendants from anceſtors, who ſubdued & cultivated this rude wilderneſs, amidſt a thouſand difficulties & hazards, ſo as to make it the pleaſant fruitful land we now behold it; hereby adding to the extent, ſtrength and glory of the Britiſh Crown: Nor has that ſacred Majeſty who wears it more loyal ſubjects, even in England itſelf: And as they are far more numerous

than the Epiſcoparians, they are in proportion more able, and I am ſure they would be as willing, to exert themſelves, if called to it, at the peril of their lives, in defence of his Perſon and Dominions.

His Lordſhip farther mentions it as an aggravating circumſtance attending the want of Biſhops, that "even the Romiſh ſuperſtition within a Province lately added to the Britiſh Dominions, is compleatly allowed in all points; it hath Biſhops and Seminaries".

It is preſumed, if Biſhops are allowed in that Province, they are provided for by eſtabliſhments within itſelf, when the inhabitants were ſubjects of the King of France; not at the expence of the Britiſh Crown or Nation, as it muſt be if Biſhops are ſent to ſuper-intend the Epiſcopal churches in the Colonies; which makes a wide difference betwixt the two caſes. But be this as it may, the fact itſelf may be eſteemed certain, as it is affirmed by his Lordſhip, whoſe ſituation leaves no room to ſuſpect a miſtake in a matter of this nature. And an aſtoniſhing one it is to us in theſe parts of the world! THE ROMISH SUPERSTITION COMPLEATLY ALLOWED IN ALL POINTS! What more ſurpriſing! What more oppoſite to one of the great ends propoſed by King William IIId, in incorporating the Society for the propagation of the Goſpel in theſe foreign parts! What could more powerfully obſtruct one main

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branch of their proper buſineſs, the prevention, or extirpation, of Popery in the Colonies! We may reaſonably ſuppoſe, his Lordſhip, and the whole incorporated body of which he is a member, are ſtrongly affected with grief at this COMPLEAT ALLOWANCE; and that they will unite in all proper remonſtrances upon ſo important an occaſion. How far articles of capitulation may have made way for ſuch an *allowance*, I pretend not to judge; but if, in virtue of any of them, it was made neceſſary, a conſent to them was highly impolitic, and may be of dangerous conſequence to the Britiſh intereſt, more eſpecially in that part of America.

His Lordſhip concludes what he had to ſay upon the head of Biſhops with theſe words, pag. 25. "This point obtained, [the miſſion of Biſhops to the Colonies] the American Church will ſoon go out of its infant ſtate; be able to ſtand upon its own legs; and without foreign help ſupport and ſpread itſelf. THEN THE BUSINESS OF THIS SOCIETY WILL HAVE BEEN BROUGHT TO THE HAPPY ISSUE INTENDED."

The conduct of the Society has, for many years, given us reaſon to ſuſpect their MAIN VIEW was to EPISCOPISE the Colonies; but we were never before, that I know of, told ſo in direct terms. His Lordſhip, in the preſence of the Society themſelves, has not only ſpecified

their BUSINESS, but in plain words declared, that it will be brought to its INTENDED HAPPY ISSUE, if they may "but have Biſhops, and the Church go out of its infant ſtate ſo as to ſupport and ſpread itſelf". We are firmly perſuaded, if their proper buſineſs is here pointed out, and they proſecute it with the greateſt vigor, the "happy iſſue they intend" will never take place, according to their deſire, at leaſt in the New-England Colonies. Theſe, for ſcores of years, have been the ſpecial object of their ſollicitous care; and may have coſt them, from firſt to laſt, more a great deal than thirty thouſand pounds ſterling. And what has been the effect? There has gradually been the riſe of about thirty three Epiſcopal churches, by far the greater part of which are ſo ſmall in number, and to this day ſo inſufficient for their own ſupport, that, ſhould the Society's pious charity towards them be diſcontinued, there would be no probable hope of their long continuance in being: Whereas, the Congregational and Preſbyterian churches only, without any charitable help from abroad, and in oppoſition to all efforts to prevent it, have increaſed to the number of 550; and they go on increaſing, as much in proportion beyond the Epiſcopal churches as they exceed them in number and ability. Why then ſhould the Society expect "the happy iſſue they intend"? There is no reaſonable room for hope in the caſe: Eſpecially, if it be remembered, that we, in theſe parts, not

only

only know the ERRAND of our fore-fathers into this Country, but have been well indoctrinated in the PRINCIPLES OF CHRISTIAN LIBERTY. "Old grudges and jealouſies" are no "obſtacles" in the way of our going over to the Church; and as to "obſolete piques & groundleſs fears", they are as fully "extinguiſhed" here as in "England". We prefer our own mode of worſhip and diſcipline to that of the Engliſh church; and we do it upon principle, as really believing that it comes nearer to the purity and ſimplicity of Goſpel-direction. And as theſe are the generally prevailing ſentiments in New-England, and their conduct has all along been generally conformable hereto, we have no fearful apprehenſions of a departure herefrom; but are rather fully perſuaded, they will ſtand faſt to their principles, and cloſely adhere to that mode of worſhip which has hitherto been in uſe among them, whatever attempts may be made to turn them aſide.

You ſee, Sir, I have endeavoured to comply with your deſire. I hope your expectations will not be diſappointed. Poſſibly, your view may be to publiſh theſe remarks. As to this, you may do as you pleaſe. No one is better able to judge of the propriety or truth of the facts above related; and I may depend, if they will not bear your ſcrutiny, they will have your peruſal only.

I am, with great Reſpect,

Boſton, Dec. 19. 1767.

Your obliged, obedient, and humble Servant,

CHARLES CHAUNCY.

P. S.

AS you ſaid nothing to me of the Society-ſermon, preached by Dr. Warburton, Lord Biſhop of Glouceſter, in 1766, I conclude you had not ſeen it. While I was finiſhing the foregoing remarks, his Lordſhip's third vol. of ſermons on various occaſions, in which this was contained, was put into my hands. It will not, I believe, be unacceptable, if I tranſcribe two or three paſſages in it for your peruſal.

Pag. 65. "But though the zeal of the firſt Coloniſts "(rekindled by this violent remove to the other Hemi-"ſphere) kept religion alive and active, yet their "poverty diſabled them from ſupplying fuel to the "vital flame; I mean, proviſion for A PREACHING "MINISTRY. Inſomuch, that without the kindly "aſſiſtance of their Mother Country, this new chri-"ſtian Common-wealth had been, as the Roman "hiſtorian expreſſes it of the imperial City in it's "cradle, Res unius Ætatis. Againſt this danger, "a timely aid was to be provided. And the Foun-"ders of our Society", &c. We doubt not his Lord-ſhip's thorow acquaintance with the hiſtory of other more important Countries, even from their firſt riſe; but the ſtory of this has certainly been below his notice. Otherwiſe, he would have known, that ſome of the "firſt Coloniſts" were men of ample fortunes for that day.—He would have known alſo, if it was their unhappineſs to be poor, that, notwithſtanding their poverty, they did in fact "ſupply fuel to the vital flame", that is, make proviſion for a PRECHING MINISTRY; inſomuch, that, "without any kindly aſſiſtance of their Mother-Country", they had a ſuffi-ciency of Miniſters for the performance of the public offices of religion, wherever they extended their ſet-tlements.

tlements. He would have known farther, that there had been nearly the revolution of an age, if a century may be ſo called, and an increaſe of Churches to ſome hundreds, with Paſtors at the head of them, before the exiſtence of that incorporated body which was to ſupply a *preaching Miniſtry*, without which religion could not be kept alive. And He would have known moreover, that, ſince the incorporation of this Society, the growth of Churches, and their ſupply with Miniſters, at leaſt in the New-England Colonies, has been much more than ten times greater without any help from them, than where they have afforded it at an immenſe expence.

Pag. 67. " Here then we might well leave theſe " contentious people to themſelves, did not a miſer- " able circumſtance ſtill call for our rejected charity : " I mean, the ſpreading GENTILISM in the Colonies " themſelves. Not a brutal ignorance of God, as among the Savage natives ; but a BLASPHEMOUS CONTEMPT of his holy diſpenſations, among our *Philoſophic Coloniſts*". With what truth, or juſtice, this reproach is caſt upon the Colonies may be ſeen in the foregoing remarks. Only it may be ſaid here, if there are any " Philoſophic Coloniſts" who " blaſpheouſly contemn God's holy diſpenſations", they are not confined to the deſcendants from " Fanatics" ; but may as well be looked for in the Church, that has been the ſpecial object of the Society's care ; they themſelves being judges.

It follows in the next words, " The origine of " which folly was, however, no more than this.— " The rich product of the Plantations ſoon ſupplied " the Coloniſts with all the conveniences of life. " And men are no ſooner at eaſe, than they are ready

" addreſſed

"addreſſed to pleaſure. So that the ſecond venture "of our Coloniſts was for *the luxuries of ſocial life*: "Among which the commodity called FREE-THINK-"ING was carefully conſigned to them, as that which "gave a reliſh and ſeaſoning to all the reſt.—Thus "it came to paſs, that the VERY PEOPLE, whoſe "fathers were driven for conſcience-ſake into the "*waſte and howling wilderneſs*, is now AS READY TO "LAUGH AT THAT BIBLE, the moſt precious relict "of their ruined fortunes, as at their ruffs and collar-"bands". Surely, his Lordſhip would not have ſaid this, had it not been told him by ſome, profeſſing an acquaintance with the poſterity of thoſe, who were driven into this wilderneſs. But be they who they may, "the truth was not in them".—They could not more baſely or falſely have ſpoken evil of them.

I ſhall only add, the reproachful light in which the Colonies are placed, more eſpecially in the two laſt Society ſermons, may poſſibly tend to move the compaſſion of ſerious good people at home, and enlarge the exerciſe of their pious charity towards us; but the growth of the Church here, the great thing in view, will rather ſuffer than gain by it. Were theſe, and a few more ſermons breathing the ſame Spirit, to be reprinted and diſperſed among the Coloniſts, it would, I am perſuaded, diſſerve the Church much more, than the miſſion of as many Biſhops as could be wiſhed, would ſerve it.

Your's as above,

6 AP64 C. C.